1; Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

children usually sleep with their parents or with 864
eight years old, and the same room until they are ten or twelve. 513
They are counted on to sleep soundly enough, but it happens that a child sometimes awakens and, unknown to his parents, observes them. Though brothers and sisters sometimes continue to sleep together until the age of puberty, it is said that [835]
attempts at intercourse between them rarely occur, for, according to Haitians, the children gradually sense that this is regarded as bad, and a boy approaching puberty who wishes to satisfy his desire for sex play goes to find a "little neighbor." 864
Later, when the nubile girls are withdrawn from the company of the boys, the latter play with younger girls who have not yet reached puberty, or carry on "affairs" with those older than themselves; indeed, it is from these latter that they obtain full knowledge of sexual procedure.

What has been said concerning the growth and training of 597
children applies mainly to those who live with their parents.
No discussion of the development of the child, however, can [184]
neglect to mention the widespread institution of a form of quasi-adoption, found not only in Mirebalais, but in all other parts of Haiti. By this is not meant legal adoption, though that, too, is known and at times occurs. Quasi-adoption involves children who are called *"'ti moun qui 'reté à caille 'oun* — small folk who stay at your house," or, more briefly, *'ti moun*. They are the children, often of peasants, "given" to friends who live in a town or, as is the case with some families of Mirebalais, "given" to friends or acquaintances living in the capital. To what extent this relationship offers a means for the exploitation of children in other parts of Haiti cannot be said, though tales of abuses of it, especially in Port-au-Prince, are heard. To give a person a child in this manner is in Mire- [572]
balais regarded as a token of friendship, and such children as were observed, though poorly clothed, were fed not much differently from the children of the families with which they were sent to live. When the *'ti moun* grows older, he leaves and returns to his own home, though the relationship between